

M1588  
Friday, May 16, 1969  
San Francisco  
Group IV

Part One

Mr. Nyland: Uh, a few things. You know, I played organ this afternoon, and it sounded very good from where I sat. The sound, it is sometimes different for the person who sits in the church and for the person who plays, because usually in playing you are too close to some of the pipes and you don't hear enough of the ensemble. But, it was a very nice thing to play. The organ was a good organ. Two weeks from today we'll play in another church—I think it is a Presbyterian—where there is a so-called 'German' organ which maybe may be better.

Organ is quite different from piano, and I had a little difficult time in finding out what the stops were and the loudness and different things that are technical. But the reason why I am interested is that by playing on an organ the sustaining notes, as long as you put your finger on the key it has to give a sound, it's quite different from piano. And therefore with sustaining notes which you want to use as a background for certain melodies that, you might say, you play 'against' it, it's a different thing from a piano—where you can, of course, extend the note also by pressing down the pedal, but then it affects all the other notes that you play. So it becomes a little messy if you have too much of the pedal there, with the sustaining note in an organ you give the background ... and particularly when it's in the bass you have something against which the melody can stand out, and the effect of course is quite different not only because of the sound but also because of the different relationships of the notes.

I'm not so familiar with it; that is why it takes some time—also on each organ, of course—to get used to it, and I've felt there were many mistakes which perhaps can be corrected if I play a little more on it. For piano it's not only a different thing, the tonality of a piano is different from an organ. If an organ is a kind of a language a piano *also* is a language, but in a different

tone of voice, and I hope you can understand with the differences in such tonality that there is also a different language, and that one has to use a different kind of a language with a piano, and comparing it to organ it may even be sometimes a little contradictory.

I said something last night, and I added to what I said that perhaps you wouldn't like it. I was critical about the caliber of the questions that we had, and some of you were there. The reason for saying this is that we will be away—some of us, anyhow—in Seattle for one week, then we will have a full week here; and it's only in order to prepare those who stay, and also those who go along—and I mean, now, the members of San Francisco, Berkeley, Palo Alto—those of the West Coast, that you should consider what I've said. Sometimes there is timidity in not wanting to ask a question because you don't know me so well, and also one is a little bit uneasy in a group, particularly when there is an influx of new people. You should try to learn to consider the relationship of yourself towards your own Work as a private one, and whenever one is interested in Work for oneself you should not be bothered by other people. And about that question I wished you would think this coming week: How can you individually help to maintain a level by means of your questions. The questions have to have a little bit more of a ... a level of your own Being, and it has to be more of sincerity and actually, for yourself a desire that really you want to know something; that you don't treat it superficially but that you really come with your Conscience, and that on the basis of that you should utilize all opportunities to learn a little bit more about Work.

Because for that reason, of course, I come. And it's not, as you know, that I want to put myself on the foreground. There is a little difference because I've been in these kind of activities and contact with Gurdjieff already for many years and therefore in that sense I'm a little more mature, but it is up to you to extract, then, from me. Because I can only give you what you ask for. The difference is, of course, is that I gave some kind of a lecture and that is then a little bit less personal; because a contact with an audience is sometimes very difficult to establish, and if one talks and although what one says may be connected and may represent a certain level, it may not touch you ... it may not touch you as much as an individual question could touch you when the answer is really adjusted to that.

I say this also having in mind that Wednesday the 28<sup>th</sup> I will try to give a little talk and discussion on Gurdjieff at Santa Cruz University. It will be at eight o'clock. It will be on a Wednesday evening, so there will not be a Wednesday Group here. And I would invite anyone

who wants to take the trip to go there, perhaps also to help establish a level because of your presence. Since I expect that several people from the University will come there, and of course I cannot expect them to have a level at all—perhaps curiosity and I hope a certain form, at least, of sincerity—you will then be of help to create, in totality, a certain atmosphere which then, if it is there can help me.

The reason why I want to do these things—that is, this kind of a public appearance—is not because I love to appear in front of a public. I have no desire even to be known, but what I feel is needed—and I explained that, I think it was in Santa Fe—there are many currents at the present time, and also several people who misuse the name of Gurdjieff and who don't know, really, anything about Work, than only perhaps they have some kind of a desire, partly for publicity—and usually very cheap ... and they simply throw a couple of words around which have no connection with Work on oneself than only in sound, and what they talk about has no substance. And I have for myself such a definite realization that it is absolutely necessary—and I think quite definitely in line with what Gurdjieff would wish—that every once in a while certain statements about Work have to be expressed which I hope will be more exact and in reality represent what Gurdjieff meant with his life and with writing All and Everything and what I believe he would wish: To counteract such influences which are not only superficial, but, in my opinion quite definitely detrimental to the cause—if you can call it a 'cause' if it is something that belongs to Man who, at the present time on Earth has need for guidance.

I don't want to call it a cause as a whole, mass kind of a movement because it will be quite infinitesimal; but it is something that definitely in a person's life can have that kind of a meaning so that for him it could become a real beacon and light up his way, and it is for that reason—of counteract the wrong kind of currents—that I believe it is necessary to say, every once in a while, something about Gurdjieff—the ideas, Work on oneself—in a very simple but I hope absolutely exact way of how it should be understood.

So as I say, anyone who wishes to come is quite welcome. It is a little bit of a trip and, of course, the evening. I don't know how you will arrange it. I don't know if you can, but if you can of course you're quite welcome.

I think we'll play a little bit first, now.

## Part Two

Mr. Nyland: [aside] I'm glad I don't have to run it.

I talked about the seriousness of Work. Of course it depends where you live, and when does anything become serious. What is the criterion, really, for being serious: A little deeper than the surface—of course. *How* deep. Is it different for different people, is it different for people at different ages, is it different for people in different developments in accordance with whatever they experience. Dependent sometimes on age and sometimes on the conditions in which they live, do certain things become more serious, do one ... does one approach sometimes certain things in a flippant way which afterwards you're a little sorry about.

When I say to be 'serious,' it is to consider it. That is, you have to give it attention, you can *only* give it attention when you try to clean your mind sufficiently from extraneous thoughts, when you bring your feeling center to a certain level where it is a little bit more equal and not disturbed. One can only become serious about certain questions in which one is not involved primarily, by eliminating a great many other so-called 'experiences' which affect it and which interfere. When I want to become serious about a certain subject, it has nothing to do with automatically becoming serious on any kind of an experience; because about that I don't do anything else but utilize the ordinary affairs of my personality and whatever there is as education and whatever there is as habit, when I want to become serious it means that before that I was *not* serious, and I have to make a special effort to see how can I, at such a time eliminate the different things that interfere.

It's obviously a question of valuation, and when one talks about becoming serious about Work it is the evaluation of Work in your life, how do you consider that—as Work, that it is a necessity. Because when it is needed, you could become serious. You would definitely become serious when you think it is needed, and, apparently, you don't get enough to eat. So the serious question is a question of weighing, weighing all the different things that one is interested in—the time you spend on them, the depth in which you want that kind of experience to go, how much of the totality of yourself is engaged in it—and obviously the more there is of the totality of oneself the more it becomes serious, and the more serious the more it ought to be worthwhile.

This is, now, the kind of measure that you have to apply to Work. Here comes Work all of a sudden out of the blue sky and it enters your life, somehow or other you come in contact with a few of the ideas or the particular principle of Objectivity. One says, of course, that at such a time there is a little bit of a ray of 'light' that enters and it has the quality of something I call a little bit more 'Conscious'—not superficial, a little light in the darkness—and the extent to which it is

really dark, one considers this darkness with a certain amount of seriousness that one doesn't want it, and for that you have to Wake Up already a little.

And, where does the Waking Up come from. Because that always is the problem. If you live in a hundred per cent unconscious state, if you're deeply asleep, if you have no dreams whatsoever, then of course you just continue the way you are not knowing any better, and even if it is mentioned to you, you may not pay any attention to it. Because as far as that is concerned you're very much color blind, and it doesn't matter how many colors are shown, if you're color blind you just cannot distinguish them.

What is it in a person that when he meets ideas of this kind, that it starts to appeal and that he wants to satisfy his curiosity. Let's say, in the first place that one has to lead a certain kind of life. One has to live open to possibilities. One has to have a sense of adventure, a wish to find out certain things, and quite definitely a knowledge that one doesn't know everything. So, the proper attitude in the first place is not to be conceited—to think you already know—and immediately when your mind hears certain things that seem to be interesting you start to compare it, you associate it, you try to place it and you think perhaps you know already what it is about.

How can you maintain curiosity: Only by adding an experience of the application of such Work in your life. No other way. If it is only a question in your intellect and you put them nicely in pigeonholes ... and even when your memory is pretty good it will not help you at all to do anything with. Because you will all the time go, you might say, to the 'idea gallery' and look up this-and-that, and you are satisfied when you know or remember; and you say "Yes, I have heard about that," and that was all there was to it; as if you have in your mind nothing else but bookshelves, and you take one book out after another and you look it up, you verify it and you simply say, "Yes, that's right, that was Gurdjieff" and you put the book back, and then you forget it until the next time the question comes up, and again you satisfy your own curiosity by just looking it up.

This, of course, I don't call serious. I think it is very superficial. What is needed is a penetration into your life of the ideas via your emotion. Not your head. Your head can be lovely and beautiful—all kind of good thoughts, your mind can be even brilliant—it still doesn't help enough. One has to be touched somewhere emotionally. And, what is touched: Sometimes we say 'life,' sometimes we say the beginning of one's 'Conscience,' sometimes the realization that

we are in a certain way and have absolutely no means to extricate ourselves from the bondage of Earth. Sometimes you're up against it in ordinary life and have then problems, and *then* we are in a good state to receive such material.

Sometimes you're worried, and sometimes you take it because someone else holds it up in front of you and makes it delectable so that you have an appetite; and you say "I'll try it, you never can tell"—*that*, again, is not serious. It is still superficial. Reading All and Everything for the first time is not serious. Talking and coming to meetings and just come and go home again and not have too much of an imprint left on you, is not serious; you take it in, it comes in one ear and does go out through the other.

What happens when you are touched, we say touched really 'inside.' Your emotions, that something hits it—and usually something you cannot really explain—and also it disturbs you, and at times it gives you hope. Because you've never found something that really could upset you like that, *then* it becomes serious. When I'm willing to do something for it. When I somehow or other recognize the value without knowing what the value is; only it is the value of the presence of something to me when I am, as an ordinary person, in the presence of something that I consider light-giving, and for one moment it strikes me as something I've never thought about but now, maybe, there is a possibility of solving some of the problems; when one starts with considerations of life as a philosophy; when one starts to feel that one is really alive; when one starts to recognize that one can do certain things that one is able, that one has thoughts and feelings which can be expressed in some way, when one is in contact with other people who affect you and they arouse in you a desire for more contact, a real wish to see if that what they can give is useful to you. And whatever that kind of attraction is, it is not what I mean as a chemical attraction; it is the recognition of something that has an emotional quality for one, and by experiencing that emotional state of someone else something is opened within oneself also emotionally; and that when it takes place and one really remains open, your mind will join in that and express a certain hope that you will be more in contact with that what upset you perhaps at first but in any event has a certain meaning for you. And it's after that that the mind starts to realize that something is really at stake; and that that kind of an effect on someone can be explained in a certain way, and to the satisfaction of one's brain one starts to formulate it as a 'life-giving' factor, or the hope that there is a possibility of solving certain problems of life.

But, why is it that we have problems in life. In a very general way, of course one can say

because we are on Earth, and that because of the conditions on Earth each Man is affected by such conditions. If we say in a Gurdjieffian sense that each Man is asleep, it does not mean that he realizes that he is asleep; until something cataclysmic happens to him; and that notwithstanding his sleep, something affects him *not* through his eyes and *not* necessarily because of the mere presence of someone when one touches the atmosphere of someone else, but that what is represented by a person who has the ideas not only on the tip of his tongue but where they come from his heart and that then, in a very simple expression and a certain depth the emotional quality happens to be there, sometimes in what he may say and sometimes in just the way he looks at you.

Many people are not sensitive. They can learn to become sensitive, and then when they are they become hurt quite easily. It is so difficult for people in a Group to work together. Because each person has, of course, idiosyncrasies, and our bringing-up has resulted many times in being critical about what other people are without being able to see the essence of such persons. And at the same time, I know that I can really care if I can see the essence without losing myself in that what is the outside form. The seriousness is a question of trying to find out what is *inside* the form. As soon as that becomes a problem for one, one is serious. Seriousness in a Man starts when he considers other people together with him. Selfishness is the opposite of seriousness. I can say that I am serious about myself, but it is such a cheap seriousness when it doesn't take in what happens to others. When I consider my life my own and not consider life of anyone else or life in any other form, I'm not serious about life, I'm only self-protecting myself. When I consider my Conscience only for the activities of myself and not link them up with the Conscience of many other people also representing life and not link it up with that what belongs to the Conscience of the Lord, I am not serious. As soon as the accent is placed away from my selfishness and self-centeredness I will become serious about the problems of life in other people, and then I will consider myself serious because I am part of that life.

So when I talk about Work and your attitude of how it should be, the seriousness means that that what affects you and that what you wish for yourself, has to be extended to include other people who *also* have the same kind of a problem. *Then* you become serious about a Group. I think it's very necessary to have a Group. I don't believe you can live all on your own. I think it is very necessary to have contact. I think it's necessary to learn to accept the form of other people; so that when I see them and, of course, I have immediately a certain reaction and

by association I already have a prejudice one way or the other, I am *not* free, in that sense, any longer. When I am not free in the Group, I am not the right kind of a member. I have to be free from all those who also seek, and *then* I can be attached to them. I have to learn to be by myself as I am and then accept others as they are, and then we can meet. I have to bring to a Group that what I represent as a human being on Earth in relation to other people. I have to understand that God is Omnipresent in the totality of Mankind, and that if I wish the road to God I have to accept His Omnipresence. I cannot just select something that belongs to me and say “This is my God for me,” and don’t give it to anyone else. I am part of a totality. Maybe someday I will understand the totality of *all* things, nothing excluded.

Peace on Earth, good will towards *all* Men. Never mind what they do; whatever they do they do in ignorance, and how can they then be blamed. If I could understand mechanicality of myself and of others, I would love everybody; because I never would be surprised about their behavior, and they will accept me because that would give them—as well as myself—understanding.

What I wish is the contact with that what I am within myself as deep as I dare to go; and from that, that I include others of the same kind and to see in them that which makes them alive; and then my seriousness will help me to overbridge all the difficulties that are in the way in ordinary life, and I can really Be in the presence of others who *also* can Be because I Am.

I wish you can think a little more about that, so that your meetings will take on that kind of a caliber of exchange, such a wish to find out what is your concern about others. They also live, they have a right; you cannot judge—you don’t know—but you may ask and maybe you can find out, and maybe at times you can have a profit. A profit can be taken by you, a profit need not be given by them. The openness will enable you to receive even without their wish to give, and at the same time openness will allow you to give without them asking you. This is the reality of life in a Group: That one wishes to receive and to give without any connection with each other than only to be one and the other independently and only united within yourself; so that what I give need not be followed by a counter gift, the fact I give is because I Am, the fact I receive is because I wish.

We will talk more about this as we go along. We will see what we can do. After Seattle we’ll come back and we’ll stay here a little longer. On such statements, we will really have to work much more together to understand it, and you’ll have to learn to get rid of your little



selfishnesses, your little vanities, your self-love, your wish to be admired, respected even. Just to be simple ... as simple as you can be; as free as you can be even from yourself, as much as you can be bound by His Endlessness.

We'll play a little bit.

### Part Three

Mr. Nyland: We've talked so often, every time it is the same thing. Here we are on Earth, in this world with our body, with our mind, with our feelings; human beings living, doing this, doing that—having relations with each other, having ambitions, working for a living, honest, sincere at times, wishing to do the right thing to continue to live on Earth even if we don't know why—and we continue. We continue unconsciously. If you ask people why, they will say, of course, to earn a living, or they have a house, or a couple of cars, or they make a trip, or they have friends; or to be able to find out what happens in the rest of the world, and they get angry about the war or about the stupidities or the dangers that are there. And they get away from this and that—two or three weeks' vacation to get away from it all—again, for what. To recuperate? Usually they do much more in such a time because you are free. Free—from what. Economic conditions? Other people's lives? Your own thoughts? To give your eyes a rest so that you can look in the future? Or perhaps only the distance... Or perhaps only that what you bring with you, you take with you that what you are. Just a little bit of a change, some conditions a little different—another kind of a job somewhere, new people: “How do you do, good morning, how are you”—after ten weeks, “Hmmm, that's it.”

Interest, aspiration, working for a living with pleasure, to do things a little unusual—drive eight hundred miles a day so that others can admire, “My, my, what strength, how beautiful you are”—what makes you that beautiful. What for! For one's inner life? For the question of, “Is there a God?” Is God dead? Is there something in my life that I consider holy and sacred? Do I wish to pursue it? What do I really pursue when I say ‘inner’ life. What's wrong with what I am, than only of course I happen to live, I happen to be what I am. Some people like me, some don't—too bad. Maybe I make an attempt so that everybody can like me, I'll give them a dollar if they like me. Cleanliness. So that you can eat from a clean plate. So that you can wear clothes so that people can say “Ah, he must have money in the bank.” Conceit, self-love, envy, jealousy—people, they are people. There they go, every day like animals sometimes like we do, all of us every once in a while forced—by what: The wish to continue to live.

Where are the ideals that one has in one's youth. Why don't they keep alive. Why do I get stuck. Why is it difficult. Why should I worry. Why should I even pray to God to remove all these things. Why should there be pain. Why sickness prematurely. Why inability. Why bad eyes. At times such stupidities—why. As human beings, what is worthwhile. Reading a book so that you can recommend it and so that you can say, “Yes, so-and-so wonderful”? What is it to you, than just a little enjoyment.

What is it that gives you, really, pleasure. Perhaps the only thing that gives you pleasure is when you are One. When you're undivided. When you are a unit in which all of you is engaged in an activity of any kind—physical, emotional and intellectual. To become an entity in which one center, perhaps, commands first the activities of the other centers to join in a general endeavor to become an entity in the name of God. Perhaps this is, for a Man, his wish: To become One, whole, not to be divided, not to have contradictions within himself; to have peace, to be in a state of equilibrium, of poise. To have that ease within oneself, an image of that what is wholeness, completeness; no contradictions, no more fuss but just do, and to create in one's life this entity, as an entity being maintained so that one can do everything with hands and head and heart. To become a whole Man, really to know with *all* of oneself; to feel in your bones, to have with your body the complimentary necessities for that what the mind and what the feeling requires; so that one is, as a Man, harmonious and produce, then, a note struck as the note of such a Man his music, his 'Do,' his way of singing in life, his attitude towards that what he must face. And, to face it; not necessarily pollyannish or with a smile on his face but with himself ... within himself the strength on which he can stand, from where he starts to become active; to know, and in being, then, as a being having understanding of himself, as God is in him and he is in God.

Fusion, *that* is Oneness, that is the desire to become free. Oneness is free. It is not subject to any dimensions of any kind. When it is One it's a unit, it becomes a point. When it grows it becomes a point. It does not grow bigger, it grows within. It acquires characteristics of harmony. It is ending up in a point in space, it is ending as a moment in time, it is ending in Infinity. It is always dynamic ... still objected to by all kinds of bondage until, finally, the realization comes that that what one is is, in its bondage when one understands it, free from such bonds.

But this is if a Man, being subject to any kind of a finite form, really starts to understand

*what* is this form in one; and then the realizing that that form is nothing else but a little bit of a manifestation of something that is within, and then to find that as a magnetic point within oneself. To dare to go. To dare to go deeper. Not to stop. Never mind how difficult it is sometimes on the surface, how often one is taken, how often there are things that prevent one; states in which one is, countries one must go through, all kind of effects of the physical body representing Nature—having its ups and downs, its deep gorges, its high mountains, its depth in the sea—its unevenness, at the same time its possibility for being fertile, to become that what a Man should be as Oneness starting *now*, and not tomorrow and not to wait. Because time, although it becomes timeless is exactly for that reason precious. Otherwise, if I didn't have the time I would not have timelessness; because out of my concept of time, timelessness is left when I conceive timelessness to be Infinity.

I use the word 'time,' it's only a memory. I use the past, it's only a memory. That what is, is the present. Anticipation—I don't know, I just go, I wish, I don't know for what. For the Holy Land? I can't describe it. To go up to Mt. Nebo and get the Ten Commandments for my life? And then when I learn them, then I'm even refused to enter. Why! Because I don't have to learn them. My Being will take care of that what is needed for Earth; I don't have to follow such commandments, because the commandments become One with me when I become more and more Infinite. Because all commandments are for the need of telling me that I am bound, and when the dimensions of myself in space and time are loosened up and disappear, there are no further commandments. Because there is nothing to attach it to. I am One, in that way I am not vulnerable any more, my life is free.

The more I can be One with all of me with all intensity, with all wish and desire, with all talents, with all intellectual capacity; with all forms of health of my body joining into that what I call the 'chord' I strike, the chord I remember when I was born. That what was at the moment of conception the 'Do,' that what was at birth the 'Fa,' that what becomes the 'Si-Do' as that what is the new renaissance for me; to know that at that time—'Si-Do'—the difficulties involved in life when they are solved and I reach the new 'Do', the Octave is finished and then all I wish is to have the totality of my life fused in One.

This is the function of Objectivity. I have the rebirth when I desire to grow further than the ordinary Octave of my ordinary life on Earth will allow, when I know that something must be done. This is my 'Si-Do,' the rebirth; seeing 'Do' not yet being there, Work *then* will give me

the bridge to the new 'Do.' That is the overtone of the fundamental chord, vibrating then in twice the number of vibrations, and *that* I call Objectivity. Because from that time on, the Octave begins to shrink. Because I go away from it and I see I, as it were, 'disappear'; but from the standpoint of 'I' my body disappears and the Octave becomes shorter and shorter, and the time of my life is telescoped into a moment of existence. When Objectivity is there, that what is left of the Octave is 'Do', 'Do,' and in between the totality of my life. That what is *then* is the past having become One on which one stands, and the present is one's Objectivity, and the future is God.

This becomes the life of Man when he wishes to find in *this* life an equilibrium dynamic enough to give him force and to use up all the food, all the talents, all the gifts, all the opportunities, even; all of that what one is, has been, what will come still to go further and further to grow to wish to become a Man, a Man is One. Because at any one time, at any one moment he can be as Man must be, anywhere, everywhere, always, permanently. That's the aim of Work. That is why we wish to try to grow. That is why we start in such simplicity: To indicate "My Lord, I know the road is long." But for me, art is the way to live. How can I find my way. What is there to do to have this art of living: Loving myself *as* I am, *as* anyone else is, wishing to become One in the image of God, to Be in the presence of the Lord. One says at such a time, "Lord, have mercy." One says then, with the posture of outstretched arms: "Here I am. This I wish. If right, let me Be." If I can, I will wish. If I wish, I can do. If I can do, I am a Man. Then I am Conscious, then I am Conscientious, then I have a Will in the eyes of the Lord.

Such an aim, honestly it is not far-fetched. If it grows to the deepest depths of one's self it goes into really where your life is, where you also at times belong and to which you can go sometimes to be free from the rest of the world; to be free from your own little worlds of the outside way of manifesting, really to be in the point in which there is no motion and, because of that, going over in the totality of activity.

Tomorrow we'll be at the Land. Tomorrow much is going to be required of you. You bring your body, and again the question "Why." For what do we go there. To get away for a little bit from the ordinary affairs of life because they bother and they take up so much time; and the responsibility that one takes on oneself—to take your body up there—because the meaning is that that body then belonging to you, has to be used for the purpose which your mind dictates and for which, then, your Conscience will have to help you in such a way that you are clever

enough that you remain ambitious, that you are trying to be present with all of that body and mind and heart, and that in whatever you do, you try to be whole. When you rake, you rake with the totality of your personality; and if you do, it is as if through your hands where you touch the rake ... the handle of the rake and the pressure you exert in order to catch all the leaves, it is at times as if that what is the force of your life extends into the tool and that Objectivity, then, is at the end of the rake, wishing to Work but not playing any favors with any kind of leaf.

If one can go to that Land to take it for whatever it is, and to work there and to remember, again, why I come. That one says, “Here, this Land I wish to Be, now,” and I take it for my good. And I know that Mother Nature ... when *that* is a statement that I wish with all my heart and all of me, Mother Nature can never refuse. Mother Nature in the presence of Consciousness and Conscience ‘takes off,’ you might say, its hat. It bows down. It submits. Because Mother Nature is only the Earth with a couple of little things on it, but Mother Nature is still dependent on the Sun. And when the replica of the Sun as a unit of our own solar system appears, Mother Nature becomes subordinate and She says, “You, I cannot keep. You, apparently, are not asleep. You, apparently, know the secrets of this life. You must go so that when you leave the Earth you will think of me as needing help, and then at times when you are united and have become One within yourself, that then I hope,” says Mother Nature, “that you will remember benevolently that I now set you free so that you, then, can return to me when I need you.”

Man is far superior than the Earth. He can become, with his heart and with his mind, with his Conscience and with his Consciousness, that what he should be; and already on Earth I would not say ‘look down’ on Mother Nature, but perhaps will feel a little pity that Mother Nature is still at the ‘Fa’ stage of remaining unfortunate, which for Man does not count when his lifetime is less in years and his time can at times already, by a Man who desires, be reduced into a moment. It will take long for Mother Nature, because She has so many difficult people to carry.

Maybe you’ll remember the Land when you see it, when you get out of the car. Don’t get out too quick. Please stay a little bit, and then see ... and then to you tell yourself “Here I am, today I will try to Be.”

Goodnight.

End of tape